

Ritual of the Grange.

DEGREE OF MATRON.

This degree, corresponding to the Husbandman, is the highest in the ordinate grange. On entering the candidates first meet the overseer who (ironically, we imagine) "May the occasion be one to which you can in

the offices of the church of God once commenced? This is the idea in Masonry.) "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever

virtue, if there be any praise, that
these things." *Twice Scripture*.

The candidates pass on receiving serious charges from the master, the tutor, the over-see, and the three confessions of beathen duties during a song they join hands and dance a circle with the master around the altar. All the members surround

[illegible]

Carefully as it may be hidden, yet a real nature of this as every other order appears once and again. It is it where, in a room shut away from public scrutiny, men and women of various ages and characters surround "altar" hand in hand in a "sacred circle." Alas! They are walking after the "Enchanter," and already in the

his children to oppose this most
and beguiling invention of the
with the true and effectual weapon
His Spirit and Word.

In these days I fear that good, so
old fashioned, stout, doctrinal pr
ing is going out of vogue. I b
you do not yield to this unhappy
—no, not for an hour! Sound do
is the back bone of truly succe

that have shaken vast assemblies, sent sinners trembling to the cross Christ, have been vitalized by some pious "detrina" or revealed *tear* of Almighty God. My brilliant author, Beecher, has unwisely said "doctrine is only the skin of truth up and stuffed!" Just imagine St. Paul writing to Timothy, "Give attention to—the stuffed skin of truth!"

If you are ever dry, never be d

your argument *red hot*. Introduce the *briefly and picturesque illustrations* you can into your doctrinal discourse. It will make them interesting; and truth will become pictorial to the human eye and to the memory. This was the Saviour's method. Want a masterpiece of discourse on the *doctrine of mercy* to the sinner is the parable of the Prodigal Son! A good minister preached in the words of faith.

DOES YOUR PASTOR TAKE THE C
TURE?—If not, perhaps he feels him
able to take it, or quite as likely
does not understand the cause w
it represents and thus needs it all
more. Can not you make him a
ent of the Weekly for a year, or
half a year? By so doing you
surely aid him in "declaring the v
ounsel of God."

Do our shrewd and intelligent people expect to defeat Judaism by playing its own game; to cast out devils by devils; and govern a great Christian country by secret unpermitted arts? Is the craft in the priest to be cured by craft in the people? Will not rather such priest and people both fall into the ditch? Does the farmer fancy that he can outwit priest and politician by thrusting his head into the sack offered him by the grange? Is the American man to govern by hiding his eyes like the poor penniless ostrich in the dirt? No. Every American who loves republicanism, institutions, will teach his sons to distrust all workers in darkness; all pra-

My association with Freemasonry, from its very day, without intending to increase my fervor, but to cause the feelings of my Master brethren, publicly to declare that the system of Freemasonry was, in our judgment, of a tendency on the whole, pernicious to the moral habits, and dangerous to the civil and religious institutions of our country."

Being in the city of this revered nation a few months ago, I thought I earned something of the nature of the institution, and possibly of the character of the men belonging to it, from a paper handed me. The South Brooklyn *Advocate*. I saw in this one number, under the head of Masonry, a Sermon by Rev. J. Mathews and a reply of Mr. E. P. Day, and Wm. F. Jones,

to entreat me with thousands of dollars to expend in Christian mission work, in the present state of things believe the best possible use it could put to would be to save men from a snare set for them by this order. I believe that no honest man will offer to join who understands the oaths and vows they require and has observed its work in leading men to dissipation as we have the last few years. Those wishing to help to hide their crimes may continue to seek fellowship in the lodge.

The most practical Christian deals not with Christ. It is only by dealing with Christ that we can be right with God.

before the advent of Christ, prayer
 he made accomplish through that
 man, and he was made manifest
 to all men. He said to his disciples
 as he came, "I asked nothing in my
 name, and ye shall receive; that is,
 in my name, and ye shall receive,"
 but not otherwise. He
 acknowledged his ascension,
 and shall say "in my name"; and
 he shall say, "I asked nothing in
 my name, nor address him to whom
 ye pray as 'God in Christ.' They
 pray to the God of the Bible
 as he told, then, did they pray?
 Yes, as he said, that in another part
 of the scriptures "the R. W. Grand
 Master of the Grand Lodge of the
 United States and Eternal God, the Grand
 Architect of heaven and earth, to whom
 is due the honor and glory, I dedicate
 'Temple to virtue and science.'"
 This dedication is not in the name
 of Deity, but in the name of the
 Father, Son and Holy Spirit, and
 in the name of the "Supreme
 Being."

[illegible]

reading some expressions concerning the "Bercher and Tilton" scandal reminded of Shimei, shouting at David, who nevertheless, *was king's king*; God's chosen and leader, for his people. And he who fell upon Mount Gilboa, not "Nehuchadnezzar's fall," as I call him not a "wolf in sheep's" call him, if *guilty a victim of* for this lament, and *owl of the mighty fallen*. And as the "pure gold become dross" look along the crowded thoroughfares of New York: See the guidance to hell: Whether the dim knowing "not that the dead are here" her guests in the *depths of* do you find a *prince in Israel*, there, as an "ox to the slaughter" if so, let us *mourn*, sincerely.

Satan's hell.

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Rev. A. H. HAYT, Associate Editor.
H. L. KELLOGG, Office Editor.

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that that Christians come and goes as

When one is unable to refute the ar-

guments by which a great truth or duty

is sustained and he is determined to

flout with the popular current in dis-

card of that truth, it is quite natural

that he should resort to obliquity and

long sleep phrases.

JUDGE HENRY BROTH'S INSPIRATION.

This is a judge of the criminal court,

in the Lecture Hall of the Methodist

Church took a work or more since.

The Chicago Times reports the lecture

at large from which we take at random.

Of the inmates of here he says: "Well

it is indeed. Let us now take the

reality under a name. It is God's. He

recalls that inspiration therefore has

no "supernatural attention." Of

the communion of God with Abraham

and the destruction of Sodom he

says: "It cannot possibly be accepted

as true." Of the statement that God

clothed Adam and Eve in the skins of

animals he would it present God did

the invention of trousers, tunic, and

tailor.

This judge, who is supposed to speak

wisely by something or other, then

tavels over this path, then hand by

hand of feeble intellect and security,

without giving credit to the Bible for

its differing from all human productions

by its fidelity in relating them, gives

rehash of the views of Jews, David and

the disciples of the Frey and the other

wise; the Masonic haphazard; and last

and more Gen. Phelps has given, ac-

companied with false philosophical dis-

quisitions of his own, which will make

an epoch in the history of the church

in relation to Christian civilization and

the lodge.

THE PRESS ON CHRISTMAS AND THE CYNOSURE.

The Cynosure argues seven argu-

ments against Christmas, and says con-

cerning Christmas, it says, is to "help

people to feel social and happy in spirit

of Christmas. Under our testimony, be

cherful and loving—and wait."

What for?—*Phelps*.

Answers. We must be loath to learn

that a religious feast cannot be func-

tion of God or profitable to men; that a

Christian civilization in one religion

ance are a bad mixture; and that

Christmas is all these. A Baptist

minister to Massachusetts said to

me: "You must have patience

with our ministers. They are not

have not mind to discern the dif-

ference between a divine appointment

and a devil's grip." We must wait

all this time.

The Independent discusses these

arguments against Christmas. "One of

these, is that, like the lodge, it is a

religious feast, and is, in substance,

of God's, and that, in substance,

it is a religious feast, and is, in substance,

of God's, and that, in substance,

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WHY THIS PERPETUAL UNREST?

The following extract from a letter

of S. R. Shepherd, of Grandfather

Falls, Kansas, is highly suggestive.

It contains many of our objections

to the lodge, and is, in substance,

of God's, and that, in substance,

it is a religious feast, and is, in substance,

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it is a religious feast, and is, in substance,

he should not have claimed if the lodge

did not find him on a certain occasion

the usual price for official address.

Another, would several thousands and

doing a fine business, and were not

his health, and prior to this he had

another, brother worth \$500 was sick

twelve weeks, and on the books, re-

franchise because he was sensitive, and

did not do so, and yet the most faithful

all efforts in the lodge. It may be said

that such occurrences (a sample of

the lodge) are not the fault of the lodge

it is to take place in any lodge. I then

say to you, that if the lodge is not

the fault of the lodge, it is the fault of

the lodge. The system is the fault

of the lodge. It is not the fault of the

lodge. It is not the fault of the lodge.

It is not the fault of the lodge. It is

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It is not the fault of the lodge. It is

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 The writers of the above work, want

[illegible][illegible]

Results of our Work.

defend themselves as usual.

tures by Prof. C. A. Blane-
announced to be given in Ithaca,
covered in Journal Hall and not
University, as stated in the
The first lecture was de-
sider embarrassing circumstan-
there was no committee appoin-
the friends of the cause in the
in total ignorance of the
no proper preparation had
to insure the success of the
Professor Blanchard's ser-
engaged and the hall rented
residing outside the
who evidently supposed that
responsibility ended there.

no bills were posted, the attendance the first was small. The subject was "Secret Societies," or, as in the *Cynosure*, "Who killed Loggett?" This tragedy is in the minds of the citizens, and a lecture on the subject undoubtedly have attracted attention had it been generally read.

Next day handbills announcing the subject for the evening's lecture, "a man made a Mason?" were so nearly every house in the land the attendance was much. The number of students from the city were present and evidently to make a disturbance; an allusion by the speaker to the Kap-kan society drew from these gentlemen (!) hisses and other sounds. The lecturer was to stop several times, the stamp-

could not be heard. At the close of the lecture the young men on the platform each extended a compliment which they acknowledged by attending him to his hotel. On the following evening, the Professor delivered a lecture on the Colored Societies, the audience was composed of the students with a few laymen, and a body of apprentices among them. At the

minister, there was loud cheering from that part of the hall; and the speaker had hardly commenced when one of the ladies suggested the idea that "Pandemonium" and "Synonymes" are synonymous. Several ladies became

He was repeatedly obliged to take fire and ten minutes at missing, stopping, hearing and from one, left no doubt in the of sensible people as to what birds and beasts are cringed at. The Pro- preserved his composure and good humored throughout. When he secretly fished these vigilant chambers secret orders and public dis- in a body and marched to the door, singing, whistling and; then marched back and took seats, thereby preventing the remarks from being heard. The senior Blanchard spoke of the in the statements of the at the investigation in the Leggett's death, one of whom that they were not initiating

while others stated that they suspect that some of the witnesses perjured themselves. After Vice-President Russell, of the University, arose to defend the honor of the young men and to recant their contradictory statements, a question was asked that the walk out itself was not properly a part of the ceremony, although present to them the candidate was taking and to use his own language, he was merely passing through the ceremony to add to the solemnity of the ceremony a solemn oath was administered.

could be revealed to him dur-
mination. Sir-Mifs Gorge seen
light is doubtless a very im-
sight but wouldn't the great
effect be lost on the candi-
on the fact of his being blind-
The moon is said to exert a
influence on lunatics and idiots
ably men who consent to be
led and led around in this man-
posed to the same influence
to classes before named.

Mr Blanchard was escorted to
by several friends, followed
by the students, who attempted
red pepper in his eyes, but
did not succeed. He had ex-
pected Friday evening, but
the weather was thought no
would venture to attend a
disposed men and the lecturer
entirely at the mercy of the
The two policemen who

this world;" and that he is conquering

THE CHRISTIAN CYCLOPEDIA is devoted to explaining the principles of Christianity, and to showing the practical application of them in the lives of the people.

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There are various causes which will

We have, therefore, every imaginable reason to hold the largest and most influential meeting possible in Syracuse. And we hope that every church whose opinion is right on the subject, will make this Convention a subject of earnest united prayer for God's blessing and guidance in the arrangement for it.

¶ These shall come in the last day

But ignorant of despising this testimony of his consideration, this leader assumes that those who are interested in the welfare of the world are to be found there in Jerusalem, would make good promise of perpetual dominion, and finding that David's literal dynasty failed partially in Rehoboth, and who in his successors, this leader of a portion of Boston population stands up in Music Hall on Sunday, and on the strength of the above facts, charges him Make over and over again with lying him "plainly and unequivocally" and objects to a constitutional recognition of God "because he is a Unit!" And you the Bible, from which he takes all his facts, and without which his lecture is mere wind, is full of instances of more fallacious and more prophetic than the "Christ himself was promised a literal conquest with a literal sword, as every Sunday-school child knows, that his "kingdom, was not of this world."

The simple truth is that these revilers so hate "The Lamb of God who taketh away the sin of the world," that like his crucifiers, they are willing to hail Roman despotism and call it liberty, if they may but be rid of a Saviour who has died for, and will not tolerate freedom to sin. Barrabhas, Beecher, and Woodhull they love. But when Christ is named they cry out and cast dust in the air.

NO. II.

are matter of recognition. And yet he says, "It is to be regretted that this is not the case." He is not entitled to say that Masonry has a great amount of imperishable security, and yet it has really no security. He seems to be saying that the great security of Masonry is that it is so generally and so fully informed to its principles and objects of the error, that when only some little unimportant signs and pass words are kept locked up, the great body of the members, who may throw open all its rooms to the scrutiny of a holder of a search-warrant, and not have a suspicion of its nature, will be able to detect the error, if it is clandestine or concealed? The detection of the slightest contravention in such a case would confirm the worst suspicions of the public, and would be more fruitful than innocence. The ostensible and professed principles and aims of the worst principles are always good. And while any association is so generally and so fully informed, it can not be low disreputable it may be, no offence, no wince man, and no need on rigidly, considerate that to have such a body of men, who are so generally and so fully informed of the contravention and the real object of that association are the same. It is the weakness of folly and not the charity of wisdom to be so generally and so fully informed of their principles and aims while any such there remains one little permanent secret that is guarded by oaths and dead penalties or by affirmations and penalties, and that is the secret that best does. Out with that remnant of secrecy, or consent that we construe your charitable notion as a confession of weakness, and we will be able to tell you there is no danger to having all known, out with it, and not believe in your security by your oath.

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W. I. have often heard this poetry quoted by infidel moralists as a triumphant assertion of the superiority of their clannish generosity, even as a ground of acceptance with God to the religion taught and practiced in the churches of Christ. And Mr. Muller quotes it with the same exultant air and makes the same application of it, applying it to the clannish and often corrupt favoritism of the lodge. Now if Masonry does all that Mr. Muller represents, not merely securing all moral virtues and kindly charities, which sin and Ben Adhem's case constitutes the pur-

Ben Adhem's name leads all the rest,

Another profound heresy of this sermon is an implied denial of the doctrine of human responsibility and duty with reference to our fellow-men. It is said that "the angels are not angry, and we are not angry, and we are silly, and nothing but money!" What business is it to them? Is this a free land? Is this a free presher a brother of Cain that he should Cain's blood be on his hands? Is it his business to keep? If we are not angry and not to prove that which is silly and being silly is also wicked, say, if we are not bound to use all lawful means to oppose the wrong, and if we are not bound to be wrong and brutal, by what authority does Mr. Muller suppose we have? By what authority does he prove vice and oppression? And by what authority does he prove that we are not bound to be wrong and brutal? By what authority? What right has he to prove the gospel upon man's attention who profess himself or pleasure to receive? His right is to be a man, and to love the world. He requires us to love our neighbor as ourselves; and that he does because he himself has bound us together in one bundle by such remarks and indiscretions, that we are bound to love him as ourselves and therefore was to be him who sees another in peril from any cause and does not be him, by instruction, warning, reproof, example, every proper means to save him from sin, from fraud and haughty scorn's re-

kindled the flames of war and sword," says Masonry, he says, passes by all its actions which produce such dire results, as, passes by just what Christ died to pass by. Masonry, according to Haller, is exceedingly wise in this. If Masonry undertakes to promote the kindliest human feelings and succeeds, Christ undertakes the same and sweeps it out with fire and sword. Is not the beautiful coming from a professed minister of Christ? But he merits the applause of all the bachelors of Christ, and the approval of all the hypocrites.

No wonder that with such views of Christ's amazing folly, and the vast superiority of the inventions of Masonry, as should teach men to put their trust in Masonry and not in such an unwise Creator as Jesus the Christ. Speaking of the four-fold pledges of Monarchy in a national, religious, political, and social nature, the following, the Master degree, he says, "This inspires and strengthens confidence. . . . A

CHURCHMAN AND SOCIETY SOCIETIES, in a study of a medical pamphlet on the venereal, "Can Christians consistently be connected with secret societies?" If a paper read before the Geneva Congregational Association at Gvid, Odigau, Oct., 1873, by M. W. Fair, M. D., pastor of the Plymouth Church, relating. It is a candid, careful, and judicious study of the character of whatever may upon the moral character of the individual, on the family and the church, and derives the plain conclusion that membership in any secret order is not consistent with the Christian profession. The paper was read before the same association of the same denomination has been lately circulated among clergymen in Michigan, and undoubtedly will greatly aid the cause of truth.

province. Norway.—The General Agent
 speaks this as the Genesee county
 Michigan, and at Alpena, Indiana,
 where he goes to Ohio.—The
 lecturer mentioned last week as
 making in Medina county, Ohio, is
 Paul Hale, Esq., of Mallet Creek,
 has been long known in that vicin-
 ity as an earnest opponent of the lodge.
 T. Kiggins is still detained at
 due through the sickness of his fam-
 ily.—
 "Pray for us" he writes. Let
 request be remembered.—He also
 made the name of a new worker in In-
 dian. Rev. W. M. Owens, to whom
 reference is made elsewhere.

Right Reverend C. E. Cheney of SM/

The Tract Work.

We suggest to all who have worked the enlarged circulation of the *Capture* without encouragement or such, that they devote themselves to judicious distribution of Anti-Slavery tracts for a time. Churches, as those opposed to secretism, do (in many instances) keep their members enlightened on this subject. Every dollar contributed to the tract cause is doubly so. (See notice in our column.)

The following letter shows a good way to work. The cause needs hands of such laborers.

OSWEGO FALLS, Ghio.
Messrs E. A. Cook & Co.,
New York.
Dear Sirs: A number of us, in
this place, of the tract cause. Accept
most sincere thanks for the tract
one "Young Men of America," in

the suggestion of an eminent gentleman and ex-Senator on this article of our form, that free trade be adopted so as it is reciprocated by other nations, would relieve the case materially in the minds of these friends. It must be remembered that the Anti-Monopolists and farmer's conventions decided very generally for free

The Question of Fellowship.

P. E. was afraid that Bro. Riley would open his mouth against the "Inf of the Beast" which the devil has up in the M. E. church; but prove now better; and I can assure that for that there are so many hearts being warmed for the anti-sectarian cause in the M. E. church as there are in any church. In the above declaration of T. S. La Due he does not state P. E. or a conference, or a part of the M. E. church, but the entire Episcopal Methodism; not the members but the foundation.

It seems to me that to the careful reader, Bro. Riley's plan for seceding from the M. E. church is a very poor one especially with those acquainted with Methodism; for even if his P. E. congregation, as Mr. E. A. Mason, he could have appealed to an annual conference; and if he cannot succeed, he had the right to

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 Principles of the Order. By Wm. Webb.
 Price, 75 cents.

Richardson's Monitor of Freemasonry,
 or Practical Guide to the Ceremonies in
 the Order. By Wm. Richardson. London:
 Wm. Richardson, 1840. Illustrated 89
 leaves in cloth. 8s. 6d.; paper, 7s. 6d.

SIGHEE'S FREEMASONRY MONITOR.
 Containing the Degrees of Freemasonry as
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 and useful of Masonic Emblems. Also, many
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 J. Sighee, 1840. 12mo. 1s. 6d.

Cham's Digest of Masonic Law.
 Containing a complete Digest of Regulations,
 Decisions and Opinions upon Questions
 of Masonic Jurisprudence. Price, 3s. 6d.

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Oliver's History of Initiation.
 Comprising a detailed Account of the Rites
 and Ceremonies of all the Secret Orders known
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if they only appear to militate against
the Word of God—is astonishing.

of the Morgan treasury, that every word of it would go to the credit of the other lecture in the eyes of the audience. If we may hear from us again, May God prosper your most glorious cause and hasten the day when Masonry shall no longer exist.

Geo. Cowles.

Correspondence.

Reverent Odd-Fellows.

CINCINNATI, Ind., March 6, 1874.
Editor Cynosure.—Odd-fellows make a great display of triumphs in praise of the "charitable" deeds of their "beloved" order. From a publication report of the proceedings of the twenty-third anniversary of Shiloh Lodge, No. 123, I. O. O. F., at Danville, Hendricks Co., Ind., we gain some very important "light" on this dark subject. This lodge, as may be inferred, has been in operation for twenty-one years. The report says: "The total number of members received has been 522, of whom 139 are at present contributing masonic dues—more than 100 lodge honorably withdrawn by card, the balance dropped or expelled. The entire receipts have been \$18,000, of which about \$3,000 have been paid out as sick benefits, nearly \$400 for funeral purposes, and the balance in charities. The death roll numbers sixteen." From other sources I learn that the property belonging to this lodge is estimated to be worth \$8,000, and from the figures a fair estimate of the "furbulence of the cause of benevolence and charity" by the Odd-fellows of Indiana, from such, we can easily say to be delivered.

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and the *Nebraska Farmer*, with a request that they publish the same in the *Nebraska Farmer*.

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[Here follows the resolutions of the grand lodge, published in the Cynosure, Vol. 25.]

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